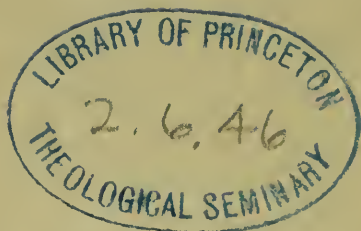


George Washington Doane

The Lord, The Helper of
of his People: The
Sermon at the Con-
secration of St. Mary's
Church, in the city of
Burlington, Dec. 23, 1834

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I beseech you therefore, brethren,
by the mercies of God, that ye
present your bodies a living sa-
crifice, holy, acceptable to God,
which is your reasonable service.
And be not conformed to this
world; but be ye transformed by
the renewing of your mind, that
ye may prove what is that good, and
acceptable, and perfect will of God.

The Lord, the Helper of his People.

“—— THE SPIRITUAL FABRIC OF THE CHURCH,
FOUNDED IN TRUTH; BY THE BLOOD OF MARTYRDOM
CEMENTED; BY THE HAND OF WISDOM REARED
IN BEAUTY OF HOLINESS, WITH ORDERED POMP
DECENT AND UNREPROVED.——”

THE LORD, THE HELPER OF HIS PEOPLE:

The Sermon

AT THE CONSECRATION

OF

ST. MARY'S CHURCH, IN THE CITY OF BURLINGTON,

DECEMBER 23, 1834 ;

BY

GEORGE WASHINGTON DOANE, D. D.

BISHOP OF THE DIOCESE OF NEW JERSEY,

AND RECTOR OF ST. MARY'S CHURCH.

PRIVATE IMPRESSION.

J. L. POWELL :

AT THE MISSIONARY PRESS,

BURLINGTON, N. J.

MDCCCXXXIV.

“YET WILL WE NOT CONCEAL THE PRECIOUS CROSS,
LIKE MEN ASHAMED; THE SUN, WITH HIS FIRST SMILE,
SHALL GREET THAT SYMBOL CROWNING THE LOW PILE;
AND THE FRESH AIR OF ‘INCENSE-BREATHING MORN’
SHALL WOOLINGLY EMBRACE IT; AND GREEN MOSS
CREEP ROUND ITS ARMS THROUGH CENTURIES UNBORN.”

TO
THE PARISHIONERS OF ST. MARY'S CHURCH,
RETURNING TO THE HOLY HOUSE IN WHICH THEIR FATHERS WORSHIPPED,
ENLARGED, IMPROVED, AND BEAUTIFIED,
THE RECTOR
OFFERS HIS MOST HEARTY CONGRATULATIONS;
AND MOST DEVOUTLY PRAYS
THAT THEY,
AS LIVING STONES,
MAY BE BUILT UP, A SPIRITUAL HOUSE,
ACCEPTABLE TO GOD,
BY JESUS CHRIST.

BURLINGTON, CHRISTMAS DAY, MDCCCXXXIV.

O ALMIGHTY GOD, WHO HAST BUILT
THY CHURCH UPON THE FOUNDATION
OF THE APOSTLES AND PROPHETS,
JESUS CHRIST HIMSELF BEING THE
HEAD CORNER-STONE; GRANT US SO
TO BE JOINED TOGETHER IN UNITY
OF SPIRIT BY THEIR DOCTRINE, THAT
WE MAY BE MADE AN HOLY TEMPLE
ACCEPTABLE UNTO THEE, THROUGH
JESUS CHRIST OUR LORD. AMEN.

SERMON.

I SAMUEL VII. 12.

HITHERTO HATH THE LORD HELPED US.

It was the pious custom of patriarchs and saints of old to mark, by solemn ceremonies and enduring monuments, the merciful interpositions, which God was pleased to manifest in their behalf. When Jacob, fleeing to Padan Aram, from the wrath of Esau, beheld in his sleep a vision of angels, and received the blessing and promise of God, he set up a pillar on the place where he had rested, and poured oil upon the top of it, and called the name of the place, BETH-EL,—THE HOUSE OF GOD.* When the children of Israel, on their way to the land of promise, had passed over Jordan with the ark of the Lord, Joshua commanded them to set up twelve stones in the midst of the river, as a memorial of their miraculous passage, through the divided waters.† And Samuel, in like manner, when the Philistines, drawing near to battle against Israel had been smitten with thunder, and discomfited, took a stone, and set it up and called the name of it EBEN-EZER,—*the stone of help*; saying, in the words which have been chosen for the text, “Hitherto hath the Lord helped us.”‡—It was a pious, and a profitable usage, and it well deserves more frequent imitations than it finds. Such is the coldness and ingratitude of men, that the very frequency of God’s blessings leads to forgetfulness and disregard of him. And, strange as it may seem, when we have described his merciful providence, as ever present and never failing, we have

* Genesis xxviii. 19. † Joshua iv. 9. ‡ 1 Samuel vii. 12.

named the very causes of its being so little valued, and so sparingly acknowledged. Do we not well then, Christian brethren, to multiply the occasions which, as it were, may tempt us to these grateful tributes of the heart to its divine Creator and Preserver,—to set up our *stones of help* on every resting-place along our mortal pilgrimage,—and to confess, at every such renewal of his mercies, his preservations, his deliverances, “Hitherto hath the Lord helped us?” Acknowledge it, or not, my brethren, there is no other help on which we can rely. As his alone is the wisdom to guide us in all trials, and the power to sustain us under every trouble, so is he, by that merciful goodness which transcends even his wisdom and his power, an ever-present, and ever-willing help in every time of need. “He ruleth according to his will in the armies of heaven, and among the inhabitants of earth;” and whether it be an empire that is overthrown, or a poor sparrow* that falls unnoticed to the ground, it is all by his permission, and for the furtherance of his divine and blessed purposes.

But it is in the preserving and extending of his Church, that God’s good providence is chiefly shown, and in acknowledging the mercies which she has received, and the protection which she enjoys, that the devout expression of the text may most emphatically be made, “Hitherto hath the Lord helped us!” From the date of the first promise of redemption, by the woman’s holy seed, God has never ceased to call from the world those, who, by the profession of faith in him, and the practice of obedience to his laws, have approved themselves his followers on earth, and have his assurance that they shall be found among his blessed ones in heaven. These constitute that company, to whom it is our prayer and hope to be hereafter; joined coming, in the glowing language of St. Paul, “unto Mount Sion, and unto the city of the living God, the heav-

* St. Matthew x. 29.

only Jerusalem, to the general assembly and Church of the first born, which are written in heaven, and to the spirits of just men made perfect.”* Through what vicissitudes hath this blessed company of faithful men been led ! What watchful care has guided, and what tender love preserved, this precious Church of the first born ! In the rude patriarchal tent, and by the simple household sacrifice, He was with it, to guard it from idolatry and the corruption of the wicked world. In the ark, he snatched it from the swift destruction, which the whole human family beside, corrupting their way before the Lord, brought down upon themselves. In the prison house of Egypt, amid the raging billows of the affrighted sea, through all that vast and howling wilderness, He was its deliverer, its protector and its guide. In due time, the Lamb of God, slain in the counsels of the Godhead, from the foundation of the world,† was clothed in human flesh, and died for human sin. It was then that the Church of God, dimly descried before amid the clouds and shadows of the elder dispensation, being purchased with his blood, and built upon the foundation of the apostles and prophets, the divine Saviour himself being the chief corner stone, was established in celestial strength and matchless beauty,—its lights and aids and consolations freely offered to all who need, and the promise of Him, whose word can never fail, recorded, that “the gates of hell shall not prevail against it.” Since that time, the tempest and the storm have beat upon it, the flood and fire have raged around it, but its foundation is not shaken. Insidious foes have entered in and sought to undermine it,—false friends have aimed at compromise of its high interests with the pleasures or the riches of the world,—its simple faith has been perplexed and darkened by the cloudy speculations of them who would be wise above what God has written,—and its pure worship has been mingled with unmeaning

* Hebrews xii. 22, 23.

† Revelation xiii, 8.

rites, or stripped of that decent beauty which becomes the sanctuary of the God of heaven. Still, God hath not left himself without a witness, nor his Church without protection. The fold, which Peter opened on the day of Pentecost, for all that would repent and be baptized in the name of Jesus for the remission of their sins,* still opens wide its gates to all the sons of men. And, owning, in the solid strength and fair proportions of that peaceful house in which we worship, in this new, and then undreamed-of land, the same foundation which Apostles laid, and the same structure which Apostles built, can we fail, dear brethren, to acknowledge with devout and fervent gratitude, “Hitherto hath the Lord helped us!” If we continue faithful, the same Lord will help us still. The kingdoms of this world are all to be the kingdoms of our Lord and of his Christ.† In every place incense is to be offered unto his name, and a pure offering.‡ The Church of Christ is that blessed sacramental host, armed with the sword of the Spirit, and going on to conquer in the strength of the Redeemer, by which the kingdoms of the earth are all to be subdued. The Church of Christ is that vast temple, built on the rock of ages, extending from kingdom to kingdom its peaceful precincts, embracing in its sacred courts kindred after kindred, and people after people, in which incense is to be offered unto his name, and a pure offering. And when all this shall be accomplished, what shall then remain? The earthly temple, needed no more, shall be removed. The Church militant on earth shall become the Church triumphant in heaven. The Lord God Almighty and the Lamb shall be the temple of it. The nations of them which are saved shall walk in the light of it. The Lord God shall give them light, and they shall reign for ever and ever.§ “Blessed are they that do his commandments, that they

* Acts ii, 38. † Revelation xi, 15. ‡ Malachi i, 11.

§ Revelation xxi, 22—24.

may have right to the tree of life, and enter in through the gates into the city.”* “He which testifieth these things saith, Surely, I come quickly, Amen. Even so, come, Lord Jesus.”† Blessed Lord, who hitherto hast helped us, help us still unto the end, that in thy coming we may rejoice with joy unspeakable and full of glory!

From us, brethren of this congregation, the transaction of the day calls for a special tribute of gratitude and praise. Returning now from our brief exile to this venerable place, where, for an hundred and thirty years,‡ prayers have been made, through Christ, to God,—assembled under circumstances, so much improved, of comfort to ourselves, and of accommodation to such as may desire to join us,—does it not become us, like the prophet, to set up here, our *stone of help*, and to confess, with a loud voice and glowing heart, that “hitherto the Lord hath helped us?” To us this is a most eventful day—a day, whose issues, grasping all the circuit of our lives, reach forth into eternity. Here, for a century and a quarter, the prayers and praises of the faithful have arisen to heaven, till even the ground on which we stand seems consecrated, and, to our awed and captivated spirits, “all the air a solemn stillness holds.” Here have your feet, week after week, come up, “with the voice of them that keep holy day;” and, in your hearts, and in the hearts of all your children, it must be associated with what is best and happiest of the things and thoughts of earth, with what is brightest with the light, and fullest of the hopes of heaven. Here you have prayed, that still your feet might come, while they should tread the paths of earth, and that when you were gone hence and were no more seen, your children, and your children’s children, might fill the seats which you fill, imbibe the wisdom which

* Revelation xxii, 14. † 20.

‡ The service was performed first in St. Mary’s Church, on Whitsunday, 1704.

has guided you through life, and catch the glorious hope which is to give you victory in death. Awakening reminiscences and prompting thoughts like these, is it not, brethren, a solemn and eventful hour? Surrounded by such circumstances, and such associations,—the memory and example of the beloved dead, the looks and voices of the beloved living, the deep and strong impression of His presence who has now accepted this to be his temple,—must we not feel that this indeed is “holy ground?” While then the inspiration of the hour is on us, while we breathe for the first time the religion of the place, let us desire of Him, from whom alone all good things come, to make both profitable and permanent the impressions which we now receive. This hour, this day, cannot return to us again. This place can no more be to us what it is this day, this hour. We stand upon an isthmus. The waves of time divide beneath our feet. We can look back on all the past. We can look forward to the distant, pregnant future. Let us not lose the golden opportunity. Let us look backward, and look forward. With fervent gratitude to Him who hitherto has helped us, with lively confidence in the continued exercise of his protecting care, we may present acceptably, through Jesus Christ, the free will offering of a holy worship; and win, through his most precious merits, for us and for our children, the blessing promised to the faithful, “even life forevermore.”

It is now more than one hundred and thirty years since the measures were adopted which led to the erection of the Church, which, enlarged now for the *fourth* time, to meet the increasing disposition to entertain the doctrines here professed, and to unite in the worship here offered, has to day, with due solemnities, been set apart for the service and glory of God. The early history of these most laudable endeavours is full of interest; and eloquent, at every step, from the year one thousand seven hundred and two, until this present day, in illustrating and enforcing the sentiment of the text,

“hitherto the Lord hath helped us.” “The first English inhabitants of this country,” says an old and authentic writer,* “were Quakers and Anabaptists. In the year 1702 the Rev. Mr. Keith and the Rev. Mr. Talbot were travelling preachers in these countries, from the Society for the propagation of the Gospel in Foreign parts; and as the sober Quakers of New Jersey agreed with many of their brethren at Philadelphia, in thinking that the written word of God, and the instituted means of grace ought to be more attended to, they were induced, by hearing some sermons from Mr. Keith and Mr. Talbot, to enquire what was the doctrine of the Church of England. In a little time a considerable congregation gathered themselves together, resolving to receive the Church of England worship.† As the people had agreed to conform with the Church of England, their next care was to get a Minister. They had heard Mr. Keith and Mr. Talbot often preach, and the latter was particularly acceptable to many of them. Mr. Talbot was also desirous to employ his labours in this country, rather than in any other place. They invited him to stay with them, and sent over a request to the Bishop of London, and to the Society, desiring that he might be settled among them, which was granted.”—“The people soon began to set about building a Church. The Church of St. Mary,” (called in the first charter St. Ann’s) “had its foundation stone laid in 1703, on the 25th of March,” (the festival of the Annunciation of the Blessed Virgin,) “and was therefore named St. Mary’s.‡ The

* The authority here referred to is the Rev. Dr. Humphreys, Secretary to the Society for the propagation of the Gospel in Foreign Parts, in his “Historical Account” of the Society.

† “There were several gentlemen of considerable interest in this country, who had been educated in the Church of England; particularly Colonel Cox, then of her Majesty’s Council there, Colonel Quarry, Colonel Morris, and Mr. Jeremiah Bass; they all encouraged this disposition of the people, and numbers fell off from Quakerism daily.”—*Humphreys’ Historical Account*. p. 183.

‡ In the Parish Register of St. Mary’s Church, on the inside of the first cover,

building was carried on with that zeal and vigour, that on Whitsunday in 1704, divine service was performed, and the sacrament administered in it to a large congregation." Such was the first beginning of St. Mary's Church. In its material structure it must have been a building of the width of the old edifice, and nearly square. As a religious society it had vigorous existence and a good degree of increase under its first Minister, who served before its altars five and twenty years, and is described by his contemporaries as "a very zealous and industrious man."*—In 1761, the Rev. Colin Campbell, then the Society's Missionary at Burlington, and visiting occasionally Mount Holly and Bristol, reports, in the three places, seventy-four baptisms and fifty communicants. His ministry in Burlington covered a period of nine and twenty years;

is the following record, in the hand writing of the Rev. Mr. Odell. "MEMORANDUM. This Church was called St. Ann's (in the first charter, granted Oct. 4, 1704, by Lord Cornbury,) after the name of the Queen; but when a more ample charter was granted in 1709, June 25th, by Lieut. Governor Ingoldsby, the Church was called St. Mary's, and so continued to be denominated, on account of its first foundation stone having been laid on the 25th of March, which was in 1703; but this, it seems, was not adverted to till afterwards.

JON. ODELL.

April 7, 1768."

It is to the first named charter, that Dr. Humphreys alludes in the following passage:

"A burying place of three acres was purchased soon after, and well fenced in: and the Lord Cornbury, then Governor of this province and New York, upon application made to him by the members of the Church, made them a body incorporate, with all powers and privileges requisite."—*Humphreys' Historical Account*, p. 183.

* So says Humphreys' "Historical Account," p. 184. In the abstract of the proceedings of the venerable Society, for 1720, I find the following honourable testimony to his fidelity and worth. "From the Church Wardens and Vestry of Burlington in New Jersey,—that the Rev. Mr. Talbot, by whose mission they now received inexpressible benefit, has by his unfeigned zeal for the glory of God, and the good of his Church, by his exemplary piety and sober life and conversation, much adorned the Gospel of our Lord and Saviour Jesus Christ." Mr. Talbot seems to have possessed the true Missionary Spirit,—"crossing the water frequently, to preach and perform other ministerial offices at Bristol, (then New Bristol,) and often visiting Hopewell and Maidenhead."

towards the close of which, in 1763, he reports no less than 115 baptisms, and in his three congregations 50 persons added to the communion; and assures the Society that the people of his Mission are sincere, hearty and religious, with whom he has always lived in the greatest harmony.*—In 1769, under the ministry of the Rev. Jonathan Odell, who was nine years in charge of the parish, the building was extended westward, with the addition of a gallery,†—and this, although the town itself had increased but little, if at all; “on account,” as Mr. Campbell states in his report, in 1763, “of some disadvantages in their situation in regard to trade, which

* In 1752, he had written to the Society, that “mutual love and harmony subsist between him and his people, which, under God, is his great comfort.” He appears to have been a wise as well as a devout man. In his letter dated December 26, 1761, he laments that “his congregation at Mount Holly, which was very flourishing, has been hurt by some enthusiastical people of Mr. Maclenaghan’s party, who pretend that Mr. Maclenaghan is the only preacher of Christ in America, and all the rest are Armenians, &c. &c. Mr. Campbell however hopes to give a better account of these people when the fiery heat of their precipitate rashness subsides; in the meantime will *study to be quiet, and mind his own business, and leave the event to God.*” His prudent determination did not disappoint the Christian hope in which it was adopted. In another letter dated June 25, 1762, Mr. Campbell “with pleasure acquaints the Society, that his straying sheep, who ran after Mr. Maclenaghan’s party, are by the blessing of God on his endeavours, reduced to a sense of their sin in a causeless separation, and are returning daily to their proper fold.” So will the patient confidence in God of them who study to be quiet, and mind their own business, ever be rewarded.—From the report in 1763, alluded to above, it appears that Mr. Campbell enjoyed the blessing of peace with them that were without, as well as with his own people. His several congregations, he says, were peaceable with one another, *as well as with those who dissent from them*, and all in an increasing way.”—Such will commonly be the result when ministers and people pursue with firmness, though in meekness, what they believe to be the path of truth and duty; studying to be quiet, and to mind their own business. It is when *they* strive to walk *together*, who are *not* agreed, that Christian peace and love are most in danger.

† “The Society is informed by the Rev. Mr. Odell, that the Church at Burlington is completed, and is not only a comfortable building, but an ornament to the place, being 63 feet by 33. Governor Franklin was very liberal on the occasion, and his lady has made them a present of a very rich and elegant furniture for the pulpitdesk and table.”—These hangings are still in excellent preservation, and fully justify the praise bestowed on them in the report.

oblige the young people to remove to other parts.”*—In 1811, under the ministry of its late beloved and lamented Rector, the Church was enlarged, improved and beautified, by an extension eastward, including the late chancel; at which time also the pulpit was removed from the side to the east end.†—In 1821, there being still a call for pews, the sittings in the Church, and its general convenience were much increased by the removal of the door, then placed just where I stand, to the west end; with other alterations, all eminently judicious.—Finally, by the good hand of God upon us still, prospering with increase the blessed seed of his most holy word, it was deemed necessary, in the month of September last,‡ and then

* In the Report of the Society's proceedings for 1773, there is a passage, which, while it shows how literally that was “the day of small things,” presents the Missionary in a highly favourable light. “The Rev. Mr. Odell, who generously declined the intended contribution of his congregation at Burlington, until the debt contracted by rebuilding their Church should be discharged, acquaints the Society that this event hath taken place, and that the Vestry have now agreed to pay him for the future £30 currency, nearly equal to £19 sterling a year. The people at Mount Holly have been punctual in their payment of £26 currency, so that the whole Mission annually contributes about £35 sterling. [The Society paid £50 sterling.] He is in hopes of prevailing with his people to raise a sum of money among themselves, which, though but £100, might be put out to interest, and by accumulating would in time amount to such a sum as would support their minister with less assistance from the Society.”

† The cost of this alteration was more than thirteen hundred dollars.

‡ The resolution was adopted, September 3, 1834, in these words: “Resolved, that Christian Larzelere, Wm. McMurtrie, (Wardens,) Jacob Shedaker, Daniel Hancock, and James Hunter Sterling, with the Rt. Rev. Rector, be a Committee to inquire and report at a future meeting of the Vestry what alterations can be made in the Church, whereby its revenues may be augmented, its appearance improved, its convenience increased, and its usefulness extended.” The plan reported by the Committee was, on the 26th day of September, approved and accepted by the Vestry; and John Larzelere, Edward Rogers, and William McMurtrie appointed the Building Committee. A contract was entered into with Mr. Isaac Holden, Architect, of Philadelphia, for the execution of the plan designed by him, reported by the Committee, and approved by the Vestry. On the 6th day of October the work was commenced—and on Tuesday, December 23, the building was consecrated to the worship of Almighty God, according to the provisions of the Protestant Episcopal Church.

determined by the Vestry of this Church, to make such alterations, as should “augment its revenues,” “improve its appearance,” “increase its convenience,” and “extend its usefulness.” Of the result of this resolution, so far at least as increase of convenience is concerned, you, friends and brethren, are witnesses to-day. That, when completely finished, its appearance will be much improved, you can yourselves well judge. The extension of its usefulness must be sought for by us of the Lord, who hitherto has helped us ; and will be found, if we are faithful to our holy trust, in the results of his blessing upon our prayers, our efforts and our sacrifices.

Brethren of this congregation, does it not become us well to say that hitherto the Lord has helped us ? Run back in fancy to the second year of the last century. See the little band of faithful followers of Christ, consulting and contriving, day after day, and night after night, how they shall rear a temple for the worship of their God and Saviour, in the way their understanding has adopted, and their hearts approve. See them, with difficulty, at great hazard, and with great self-sacrifice, compass the erection of a plain and humble edifice of thirty feet in breadth, by, perhaps, forty feet in length. Hear them commended by the historian of their labours, for their zeal and vigour in accomplishing in fifteen months a work of smaller moment than our eyes have seen effected in less than as many weeks. Behold them, on the joyous festival of Whitsunday, assembled in their simple house of prayer, and pouring out from hearts that overflowed with gratitude and joy, the exulting strains which still, taught by the Church, that holy season puts in all our mouths,—“Great is the Lord, and highly to be praised in the city of our God, even upon his holy hill,—the hill of Sion is a fair place, and the joy of the whole earth, upon the north side lieth the city of the great King ; God is well known in her palaces for a sure refuge,—like as we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God ; God upholdeth the same

forever,—walk about Sion, and go round about her, and tell the towers thereof,—mark well her bulwarks, set up her houses, that ye may tell them that come after,—for this God is our God forever, he shall be our guide unto death.”* Follow their self-denying and laborious Missionary, “on the verge of sixty, and greatly weakened by an inflammatory fever,”† toiling his weary way from Burlington to Bristol, and from Bristol to Mount Holly, to tend and feed his Master’s scattered sheep. Run down the lapse of years, and see the humble fold extending westward, and then eastward, and enlarged with all economy and skill, that it may meet the wants of anxious souls, and shelter from the howling storm the Saviour’s flock. Rehearse the names of noble benefactors, who, in a far off land, gave freely of their gold, to nurse and cherish this remote and feeble congregation of God’s people,—the Lady Catharine Bovey, the generous Thomas Leicester, the Bishops Frampton, of Gloucester, and Compton, of London, and her Royal Majesty, Queen Anne,—so that we may literally use the prophecy of Scripture, that a Queen has been its nursing mother.‡ Observe the memorable fact that of

* Psalm 48, one of those which are appointed for Whitsunday, and which must have been part of the first service in St. Mary’s Church.

† In 1763, Mr. Campbell writes, that “being now on the verge of 60, and greatly weakened by an inflammatory fever, which settled in his thigh, and confined him all the month of January, he finds he cannot perform his duty with the same activity as formerly: but trusts he shall, through God’s assistance, do his utmost in the discharge of his duty to God and the Society.”

‡ “In the year 1708, Queen Anne sent this Church, and several others in this province, communion table cloths, silver chalices and salvers, and pulpit cloths. The members of the Church increased, and they began to think of purchasing a glebe for their minister. Dr. Frampton, then Bishop of Gloucester, dying about this time, and leaving 100*l.* towards propagating the Gospel in America, at the sole direction of Dr. Compton, then Bishop of London, it was at the instance of Dame Katherine Bovey, of Hackely in Gloucestershire, who had been a benefactress before to this Church, laid out in the purchase of a convenient house, and six acres of land, adjoining to the Church at Burlington; and about the year 1710, Mr. Thomas Leicester gave, by his last will, 250 acres of land to this Church for ever.”—*Humphreys*, pp. 183-4. [The land is now the site of the Parsonage.]

this eventful series of one hundred and thirty years, three pastors filled the space of ninety; the last of whom, that humble, holy man, whose mortal part reposes just below this pulpit,† over whose new tomb the tears of a whole sorrowing people were so lately shed, went in and out among you, day by day, through seven and thirty winters,—fulfilling thus God's promise to his own loved Sion, "I will deck her priests with health, and her saints shall rejoice and sing." Ponder these things, my brethren: and then, in the possession and enjoyment of this holy and beautiful house, the result of so much watching and of so much toil, the subject of so many tears and prayers, on which the noblest impulses of Christian hearts have been so long and freely exercised, and which owes its last and best improvement to the munificent bequest‡ of him, into whose pious labours I have entered,—then, here, to-day, set up your *stone of help*, and say, with holy Samuel, "hitherto the Lord hath helped us!" Then, here, to-day, moved by these mercies of our God, present yourselves, your souls and bodies, a living sacrifice, devoted to his service. Then, here to-day, profess yourselves in name not only, but in deed and truth, the followers of the crucified Redeemer, and seek by faith in him that cleansing unction of his blood, which can alone remove your sins. Then, here, to-day, and every day hereafter, make it your single effort and your ceaseless prayer, so to be faith-

†The Rev. Charles Henry Wharton, D. D. was interred, on the 25th day of July 1832, near the wall of the Church,—in what, when the door was at the side, was the pathway by which he entered it. The entrance being now restored to its original position, and vestry rooms erected back of the pulpit, his remains rest beneath them, behind the chancel.

‡ By the last will of Dr. Wharton, the residue of his estate, after certain provisions should be executed, was bequeathed to St. Mary's Church, to be invested as a fund for the increase of the salary of the Rector. By an arrangement with the Executor and Trustee, the sum so bequeathed was lent to the Vestry, for the purpose of defraying the expense of the present alteration; the interest being secured forever, by mortgage of the property of the Church, to the Rector for the time being.

ful unto death, that you may at last receive and wear forever in heaven the crown of everlasting life.

My Christian brethren, if the six score years and ten that have passed by this house of prayer, had each a tongue, what lessons would they teach us ! What evidence would they afford of the uncertain tenure of all earthly things ! And with what eloquent earnestness would they commend to our affections those better things, laid up with Christ in God, which being like him invisible, are like him eternal also ! They would tell us of the joyous throngs who, week by week, came up in other years to give thanks unto the name of the Lord ; and pointing then to the low graves in which those joyous throngs are gathered now, they would tell us that of all they ever had on earth their faith in Jesus Christ alone remains to them, in unimpaired and ever during worth. They would tell us of many a ransomed sinner admitted here into the blessed family of Christ, listening here to the lively oracles of sacred truth, and celebrating here, as you to-day have celebrated, the praises of God and of the Lamb, now gone to sleep in Jesus, and with him to rise and reign. And they would tell us,—must we not fear that they would tell us?—of holy resolutions never performed, of vows of obedience never fulfilled, of duties the most sacred and imperative time after time postponed, and at last by death precluded and cut off for ever. And they would warn us, by that warning of all others the most fearful, the expectation of the final judgment day, to do now what our hands find to do with our whole might, since there is neither knowledge, nor device, nor work, in the dark grave to which we hasten.—My brethren, the disclosures which these tongueless years cannot make audible to us, they have recorded in the book of God. There they stand, a registry of guilt, the sentence written under them of God's eternal justice, fearful to think of, and which no mortal man can look upon and live. There they stand, black with the presage of our awful doom, and if the blood

of Jesus wash them not away, we must sink down without a hope of rescue from the stern decree, and bear the inextinguishable penalty of everlasting death. Brethren beloved, let it not be so ! Hear while you may the kind beseeching voice with which the Saviour calls you to himself. Accept in fervent faith the overtures of that salvation which he purchased for you with his blood. With child-like and confiding love yield up your hearts to the control of that divine and holy Spirit, which is freely given to all who ask it, helping all their infirmities, consoling them in all their sorrows, and sanctifying their whole soul and body and spirit, that they may be blameless in the day of our Lord Jesus Christ. Come to him to-day, who for so many years, in the mercies of his providence and in the blessings of his grace, has richly come to you. Here, in this holy temple, newly consecrated to his glory who made, redeemed and sanctified you, make new your consecration of yourselves to him and to his service ; that as He who has called you is holy, so may you also be holy in all manner of conversation and godliness. He will accept the offering through the interceding love of Jesus Christ. He will enable you, by the constraining gentleness of the eternal Spirit, to keep and do the holy covenant which he has written in your hearts. Here, in his holy house, which he has chosen for himself to place his name in, he will hear the voice of all your prayer ; and when your earthly house of this tabernacle is dissolved, you shall possess, through the prevailing merits of the Saviour, a house not made with hands, eternal in the heavens.—Grant it, God of our salvation, for thy mercies' sake in Jesus Christ. Sustain us safely through the trials, troubles, and temptations of the world. And when our service here is done, receive us to thyself, that gathered all together and united all with thee, we may be thine throughout eternal ages of unmingled joy ! We ask it for his sake who died for sinners, and to Him, with the Almighty Father, and eternal Spirit, shall be given all the praise.

AND WILT THOU, O ETERNAL GOD,
ON EARTH ESTABLISH THINE ABODE ?
THEN LOOK PROPITIOUS FROM THY THRONE,
AND TAKE THIS TEMPLE FOR THINE OWN.

THESE WALLS WE TO THINE HONOUR RAISE
LONG MAY THEY ECHO IN THY PRAISE ;
AND THOU, DESCENDING, FILL THE PLACE
WITH THE RICH TOKENS OF THY GRACE.

HERE MAY THE GREAT REDEEMER REIGN,
WITH ALL THE GRACES OF HIS TRAIN ;
WHILE POW'R DIVINE HIS WORD ATTENDS,
TO CONQUER FOES AND CHEER HIS FRIENDS.

AND, IN THE LAST DECISIVE DAY,
WHEN GOD THE NATIONS SHALL SURVEY,
MAY IT BEFORE THE WORLD APPEAR,
THOUSANDS WERE BORN FOR GLORY HERE.

HISTORICAL APPENDIX.

My tongue shall oracles proclaim
Which ancient times have known ;
The truths which our forefathers' care
To us has handed down.

We will not hide them from our sons,
Our offspring shall be taught
The praises of the Lord, whose strength
Has works of wonder wrought.

That generations yet to come
Should to their unborn heirs
Religiously transmit the same
And they again to theirs,—

To teach them that in God alone
Their hope securely stands ;
That they should ne'er his works forget,
But keep his just commands.

The collections which follow, are not to be received as in any sense complete. They are but gleanings, hastily gathered, and with a single hand ; but they show the richness of the field. Let it be regarded as a consideration of additional interest, that the writer of them, is in the enjoyment, as Rector of St. Mary's Church, of a residence provided for him, as to the site, *an hundred and twenty-six years ago*, by the generosity of a Bishop of Gloucester, through the friendly interest of a Bishop of London.

St. Mary's Parsonage, Christmas eve, 1834.

THE CHURCH OF ENGLAND,
TO WHICH THE PROTEST-
ANT EPISCOPAL CHURCH IN
THESE STATES IS INDEBTED,
UNDER GOD, FOR HER FIRST
FOUNDATION, AND A LONG
CONTINUANCE OF NURSING
CARE AND PROTECTION.

HISTORICAL APPENDIX.

FIRST SETTLEMENT AT BURLINGTON.

“Among other purchasers of the West Jersey lands,” says Smith, in his History of New Jersey, “were two companies, one made up of some Friends in Yorkshire, (as hinted in the concessions) the other of some Friends in London; who each contracted for considerable shares, for which they had patents. In 1677, commissioners (agreeable to expectation given) were sent by the proprietors, with power to buy the lands of the natives; to inspect the rights of such as claimed property, and to order the lands laid out; and in general to administer the government, pursuant to the concessions. These commissioners were Thomas Olive, Daniel Wills, John Kinsey, John Penford, Joseph Helmsley, Robert Stacy, Benjamin Scott, Richard Guy and Thomas Foulke. They came in the Kent, Gregory Marlow, master, being the second ship from London, to the western parts. After a tedious passage they arrived at New Castle, the 16th of the 6th month, O. S. King Charles the second, in his barge, pleasuring on the Thames, came along side, seeing a great many passengers, and informed whence they were bound, asked if they were all Quakers, and gave them his blessing. They landed their passengers, two hundred and thirty in number, about Rackoon creek, where the Swedes had some scattering habitations; but they were too numerous to be all provided for in houses; some were obliged to lay their beds and furniture in cow stalls, and apartments of that sort; among other inconveniences to which this exposed them, the snakes were now plenty enough to be frequently seen upon the hovels under which they sheltered. Most of the passengers in this ship were of those called Quakers; some of good estates in England. The commission-

ers had before left them, and were by this time got to a place called Chygoe's Island,* (afterwards Burlington,) their business being to treat with the Indians about the land there, and to regulate the settlements, having not only the proprietors but Governor Andros's commission for that purpose."—pp. 92, 3.

The two parties agreed to unite in settling a town. "The commissioners employed Noble, a surveyor, who came in the first ship, to divide the spot. After the main street was ascertained, he divided the land on each side into lots; the easternmost among the Yorkshire proprietors, the other among the Londoners: to begin a settlement, ten lots of nine acres each, bounding on the west, were laid out; that done, some passengers from Wickaco, chiefly those concerned in the Yorkshire tenth, arrived the latter end of October. The London commissioners also employed Noble, to divide the part of the island yet unsurveyed, between the ten London proprietors, in the manner before mentioned: to the town thus by mutual consent laid out, the commissioners gave the name first of New-Beverly, then Bridlington, but soon changed it to Burlington."—*Smith*, pp. 98, 9.

The first Ship that came so far up the Delaware, was the Shield, Captain Towes, from Hull, which arrived at Burlington in October, 1678. "Against Coaquanock,† being a bold shore, she went so near in turning, that part of the tackling struck the trees; some on board then remarked it was a fine spot for a town. A fresh gale brought her to Burlington: she moor'd to a tree, and the next morning the people came ashore on the ice, so hard had the river suddenly frozen."—*Smith*, p. 108.

Dr. Humphreys, writing in the year 1728, fifty years from the arrival of the Shield, thus describes the ancient city: "Burlington is situate on the river Delaware, is the capital town of that division, called West Jersey, containing about 200 families; the place was honoured with the Courts being kept here, the houses were neatly built of brick, and the market well supplied with provisions."—*Historical account*, p. 182.

* From *Chygoe*, an Indian sachem, who lived there.

† The Indian name of the place where Philadelphia now stands.

EARLY AFFECTION FOR THE CHURCH.

“The chief inhabitants of Burlington shewed a very early affection for the Church of England worship, which they have continued down to the present time inviolable. In 1704, they wrote to the Society, ‘that they had a very deep sense of the happiness of having religion settled among them, they desired to adore the goodness of God for moving the hearts of the lords spiritual and temporal, the nobles and gentry, to enter into a Society for propagating the Gospel in Foreign parts, the benefit of which they had already experienced, and hoped further to enjoy. They had joined in subscription to build a Church, which, though not yet near finished, they had heard several sermons in; but they were not able to maintain a minister without the assistance of the Society, whereon they begged God to shower his blessings as a reward for their great charity and care for the good of souls.’ The Vestry wrote a letter to the same effect to Bishop Compton, entreating his lordship’s favour, and returning their humble thanks for his care of them.”—*Humphreys*, pp. 55, 6.

DESIGNATED AS THE FIRST AMERICAN EPISCOPAL SEE.

The report of transactions of the venerable Society for propagating the Gospel in Foreign parts, for 1710, presents the little city in an interesting light. “It having been frequently represented to the Society, that there is a very great want of a Bishop to govern those missionaries, whom the Society has, or shall, from time to time, send over to New England, New York, Pennsylvania, and other parts of the continent of North America, as well as the rest of the clergy in those and the adjacent colonies; and to ordain others, and to confirm the children of the clergy and the laity; this matter has been most seriously considered of, and is yet depending before the Society; and in the meantime, and till they can bring it to bear, they are looking out for the best and most commodious place, *as near the centre as possible* of the abovementioned colonies, to fix the See for the said Bishop; and having been informed, that at BURLINGTON in New Jersey, there is a spacious and very convenient house, with some land belonging to it, (fit for the purpose) to be disposed of upon good terms, they have em-

powered the honourable Colonel Hunter, her majesty's governor of New York and the Jerseys,* to treat with the owner for the purchase thereof."

In 1712, there is the following report of progress in the premises: "The Society did little else this year in the cause of the Church abroad, but finish the contract for the house at Burlington,† mentioned in the abstract of 1711, as the best and most commodious place for fixing one of the Bishop's sees; which was effected by agreement between John Tatham, gent., and his excellency Robert Hunter, Esq.; the former having made over the fee simple for ever to the Society, on the valuable consideration of six hundred pounds English sterling, or nine hundred pounds current money of New York, to be computed eight shillings each ounce, at the expiration of four calendar months, after the date thereof, Feb. 26, 1711."

The first project for an episcopal establishment in America, proposed one Bishop for the continent, and one for all the Islands; the see of the former to be at Burlington. Subsequently the scheme was enlarged,—proposing two for the Islands; at Barbadoes, and at Jamaica: and two for the continent; at Burlington, in New Jersey, and Williamsburgh, in Virginia. It is in reference to this, that we find the following notice in the abstract of the report for 1714: "And by way of preparation for a suffragan, or Bishop, in one of the sees upon the continent of America, the Society having thought fit to purchase a seat for his residence some while since at 600*l.* sterling expense, in a convenient mansion-house and lands, situate at Burlington, within the Jersies; they have proceeded to expend this year, for repairs of damages done by fire and otherwise, under governor Hunter's inspection and menage, 226*l.* 7*s.* 5*d.*"

The project was arrested by the decease of Queen Anne, and, though often presented and strongly urged, was never accomplished, during the colonial dependence.

* There having been originally two provinces, East and West Jersey, the whole, when united, was often called "the Jersies."

† Known afterwards as BURLINGTON HOUSE.

SUCCESSION OF RECTORS OF ST. MARY'S CHURCH.

I.—REV. JOHN TALBOT.

[From 1702 to 1724.]

Of Mr. Talbot we have spoken in the Sermon. Humphreys says of him: "Mr. Talbot continued in his mission, very diligent, and with much success; and as there were many congregations of people in that country, which had no ministers resident among them, he spared no pains in going, and performing all the ministerial offices among them. He was a very zealous and industrious man.* He came over to England, about the year 1719, and returned afterwards to New Jersey. But the Society received advices, that he had fallen into an open disaffection to the present happy establishment, and had neglected to use the prayers in the liturgy for the King and royal family; upon which he was immediately discharged the Society's mission. He died there in the year 1727."—pp. 184, 5.

The first entries in the Parish Register, "February 28, Anno Domini Jesu Christi, 1702-3," are by him, as minister of "the Church of St Ann's, at Burlington," (see "memorandum" by the Rev. Mr. Odell, at p. 4 of the Sermon.) At the head of one of the pages, he has inscribed, "*LAUS DEO APUD AMERICANOS.*"—From the references to him in the Society's reports it would seem that, though industrious and active, his health was but infirm. In 1715, it is recorded that, "Mr. Talbot, Minister of Burlington, has supplied the Church at New Bristol, as well as his own, whilst his health continued; where, by his preaching, and Mr. Thorowgood Moor's former pains, some have been brought to believe, and have been baptized, they and their children." And again, "the Rev. Mr. Robert Walker has been dispatched to Burlington, for the care of that place in Mr. Talbot's sickness, and as his successor in case of his removal, with the provisional charge of New Bristol and Hopewell." Mr. Talbot's name appears for the last time, in the list of Missionaries for 1723.

In the list for 1724 we have only the name of "Mr. Ellis, Schoolmaster at Burlington." He is mentioned as early as 1710,

* See the testimonial of his Wardens and Vestry, p. 14 of the Sermon.

(our series of reports unfortunately reaches no farther back,) as Schoolmaster; when forty shillings were allowed him for such books as might enable him the better to discharge his office. And in 1719, it is reported, that, “on ‘Tuesdays, Thursdays and Saturdays in every week, and on every Sunday in the Church, he constantly catechises the Children, whose parents are of the Church.”

II.—REV. JOHN HOLBROOK.

[From 1726 to 1727.]

He had been missionary at Salem, New Jersey, and returned to that station again.

III.—REV. HORWOOD.

[From 1727 to 1730.]

In 1729, Mr. Horwood reports, that “his congregation is very numerous, great numbers of the adjacent country frequently attend divine service; many of which have been lately baptized. About 30 miles off, he baptized 22 persons in one day.”

IV.—REV. WEYMAN.

[From 1730 to 1736.]

In 1772, Mr. Weyman* acquaints the Society, “That his parish hath been lately very much afflicted with the small-pox, which hindered numbers of people from assembling together at divine service; but that now the contagion is abated, the Church begins to be full, and abundance of country people come frequently to divine

* In the Report of the Rev. Mr. Vaughan, minister of Elizabethtown, for 1737, there is excellent testimony borne to Mr. Weyman's character and services. He writes, “that he embraced an opportunity then just offered of paying his duty to the Society, acquainting them that Mr. Weyman, the Society's missionary at Burlington, had exchanged this life for a better, the day before, and had left a wife and six children in very low circumstances through the poor pittance of his fortunes. That he had left the world with an universal good character, and was a true and faithful labourer in God's vineyard; and he enclosed a letter wrote by Mr. Weyman, October 5th, 1737.” Mr. Weyman writes, “that he himself was then in all probability going out of life, through an atrophy, consumption, and dropsy, and he therefore begged leave to take his last farewell of the venerable Society, with his sincere thanks for all their favours and good offices, and with his most hearty prayers to God Almighty to pour his blessings upon them, and to recompence all their works of mercy and charity at the resurrection of the just.” The Society, out of an especial regard to Mr. Weyman's good and faithful long services, gave his widow and children, upon their humble petition, a gratuity of 60*l*.

service; that the number of his communicants increases; that within the compass of the last year, he hath baptized 90 children and 6 adults, at Burlington and elsewhere. That finding the Church at Bristol was destitute of a minister, he hath, upon the very earnest solicitations of the people, undertaken to serve them the first Sunday in every month, and hopes to do it without great difficulty, on account of the nearness of that town to Burlington."

V.—REV. COLIN CAMPBELL.

[From 1737 to 1766.]

Of Mr. Campbell there has been some previous notice, Sermon and Notes, pp. 14, 15, 18.—In his report for 1742, he writes, that "at a place called Mount Holly,* about eight miles from Burlington, the people have built an handsome Church, and given it by a deed of gift, to the Society and three other trustees, of whom the missionary at Burlington is to be always one." He also records the liberality of "the worthy Peter Baynton, in roofing and shingling St. Mary's Church, at his own expense."

In 1752, he reports that Mr. Paul Watkinson, who had been clerk of St. Mary's Church from the year 1707, (*forty-five years*) died lately much lamented, and had left his house with a lot of land, worth an hundred pounds sterling, after the death of his widow, to the repairs of that Church for ever.

In 1759, he writes, that "he goes on with cheerfulness and diligence in performing the duties of his several churches at Burlington, Mount Holly and Bristol, not only by reading the public service and preaching, but also by *publicly catechising the youth, and grounding them in the principles of our holy faith*; and he hath the satisfaction to find that his labour is not in vain."—A good example, from which, when faithfully followed, God will not withhold his blessing.

* In 1763, he states that this congregation, which at his first coming consisted of but *four* families of the Church of England, is so increased by the divine blessing on his endeavour, that they think of applying to be made a separate mission. In 1764, they bound themselves to the Society to pay a missionary £30 sterling. In that year, he baptized 96 infants and 19 adults, *six* of the latter being of one family,—the mother, two sons, and three daughters. In the next year, he baptized 116 infants and 7 adults.

VI.—REV. JONATHAN ODELL.

[From 1767 to 1776.]

Mr. Odell's first communication to the Society urged the appointment of a missionary at Gloucester,* there being none in New Jersey, south of Burlington; and another at Trenton, "there being no Episcopal Church on the great road between Burlington and Brunswick, a distance of more than 40 miles."

Of the extension of the Church, during his ministry, and of his prudent and disinterested husbandry of the resources of the Church, notice has been taken in the Sermon and Notes, pp. 15, 16.

In the year 1775, we find the following encouraging report of the state of the Church in New Jersey:—"The state of the Church in New Jersey is of late become a very respectable one, through the charitable interposition of the Society. The Missionaries are all unblameable in their conduct, and some of them eminently useful. Instead of the small buildings, out of repair, in which the congregations used to assemble twenty years ago, they have now several that make a handsome appearance, both for size and decent ornament, particularly at Burlington, Shrewsbury, New Brunswick and Newark; and all the rest are in good repair: and the congregations in general appear to be as much improved as the churches they assemble in.

"The Society are indebted for this agreeable intelligence to their very excellent missionary Dr. Chandler, who likewise informs them, that instead of enlarging the old Church at Elizabethtown, his congregation have begun to build a new one, of eighty-five feet by fifty; the foundation of which was laid in November 1773,

* The Rev. Mr. Evans was a short time missionary there. He officiated occasionally at Burlington, during the vacancy occasioned by Mr. Campbell's death. He died early, but seems to have established, by his zeal and fidelity, the character given him by the Society, of "a pious promising young gentleman." He traversed the shore from Egg Harbour to Cape May, preaching daily,—twice in "dissenting meeting houses, at the people's request; and made use of the *Liturgy, with which they appeared much pleased.*" His mission was 60 miles long and 30 wide. He preached "as often as he could in any parish where he was likely to find hearers; among whom were many Quakers and other dissenters, with whom he lived,"—none the less, for his constant use of the Liturgy,—*"in great cordiality."*—A sound Churchman this, with the true Missionary spirit.

with an expectation of its being entirely completed before the end of 1774,"

The progress of the American revolution greatly changed the aspect of affairs. In 1776 there was no letter but from Newark. In 1777, Mr. Odell writes from New York, that "since his being driven from home, he hath been occasionally employed as deputy chaplain in the army, which hath afforded him some relief." In 1778, it is said there have been no particular accounts. And finally, in 1779, it is stated that there has been a total cessation of public worship in the provinces of New Jersey and Pennsylvania, and almost every Missionary driven out. After this date we lose our venerable guide, as the Churches lost the "nursing care and protection" which she had so long and generously supplied. For these imperial bounties of the Church of England to her children in America, may God be mindful of her, and bless her, and cause his face to shine upon her! May he be as a wall of fire unto her, against all her enemies round about! May peace be within her walls, and plenteousness within her palaces! May her righteousness go forth as brightness, and her salvation as a light that burneth!

VII.—REV. SAMUEL ROE.

[From 1785 to 1786.]

Of the period intervening between 1776 and 1784 we have little authentic information, the latter being the earliest year to which the Records of St. Mary's Church, at present in possession, extend. The earliest entry in the book is in the following words:—"At a meeting of the congregation of St. Mary's Church at Burlington, on Monday, the 18th of October, 1784, Mr. Samuel Roe having obtained a license from the clergy and laity lately met in Convention at the city of New York, to be a Reader in any Church that should give him a call for the purpose; and whereas the Church at Burlington hath been for a long time without a minister to officiate therein, it was the unanimous voice of the congregation to invite the said Samuel Roe to be the Reader of this Church, which was accordingly done."—In 1785, (August, or thereabout,) Mr. Roe received orders. In 1786, a difficulty having arisen between him and the people, the connexion between them was dissolved.

VIII.—REV. SAMUEL SPRAGGS.

[From 1786 to 1778.]

On the 4th day of September, 1786, St. Mary's Church being vacant, a committee was appointed to treat with the wardens of St. Andrew's Church, Mount Holly, with a view to obtaining the services of their minister, the Rev. Mr. Spraggs, until they could "supply themselves with a gospel minister." The result was an arrangement, that Mr. Spraggs should preach in Burlington, one-fourth part of the time, which appears to have continued till some time in 1788.

IX.—REV. JOHN WADE.

[1788.]

Towards the close of 1787, the vestry agreed to recommend Mr. John Wade to the Rt. Rev. Bishop White, for orders, provided the congregation at Mount Holly join with them in said recommendation. And at the Easter meeting in 1788, the Rev. John Wade appears as minister. At the same meeting, however, a committee was appointed to confer with the Rt. Rev. Bishop White, and ascertain whether it will be in his power to recommend "a faithful servant of Jesus Christ," as minister of St. Mary's Church, in Burlington; and also to confer with the vestry of St. Andrew's Church, Mount Holly, with a view to obtaining the services of the Rev. Mr. Spraggs, until a minister can be procured.

X.—REV. LEVI HEATH.

[From 1788 to 1792.]

The Rev. Mr. Heath was settled as minister, April 13, 1789, having officiated for some months previous. From August 1790, to October 1792, the question whether Mr. Heath should continue their minister, continued to be matter of controversy between him and the vestry. He finally proposed terms of separation, to which they acceded.

XI.—REV. HENRY VANDYKE.

[From 1793 to 1796.]

Mr. Vandyke was elected, July 1, 1793, and resigned the Rectorship, August 10, 1796.

XII.—REV. CHARLES HENRY WHARTON, D. D.

[From 1796 to 1833]

The Rev. Dr. Wharton was unanimously elected to the Rectorship, Sept. 5. 1796. He continued to perform its duties for nearly thirty-seven years, confided in, beloved, and honoured by all who knew him. Of his talents, his learning, his virtues, and his services, (fully recognized in the Sermon and Notes pp. 16, 19) occasion was taken, by the present writer, to speak at length in the funeral Sermon,* delivered by him in St. Mary's, Church on Sunday, August 4, 1833; and since re-printed, as part of the memoir of Dr. Wharton, prefixed to his Remains. Of that last proof† of his long cherished love for the house of God, in which the labours of so large a portion of his life were exercised, the Church itself so much increased in size, in beauty, and in comfort, will be the best and most enduring memorial: so that of him, as of Sir Christopher Wren, it may be said, with equal propriety, though in a better sense, "*SI QUÆRIS MONUMENTUM, CIRCUMSPICE.*"

XIII.—RT. REV. GEORGE WASHINGTON DOANE, D. D.

[Unanimously elected Rector, August 3, 1833.]

The convention of the diocese of New Jersey, at the last session, May 29, 1834, having authorised the Bishop "to employ an assist-

* It is a gratifying evidence of the esteem in which Dr. Wharton was held in Europe, that the leading religious journals of Great Britain have spoken of his Remains with distinguished favour. "The Christian Guardian, and Church of England Magazine," thus beautifully introduces the "Memoir of the Rev. Charles Henry Wharton, D. D., late Rector of St. Mary's Church, Burlington, New Jersey, America." "We have often dwelt in delightful contemplation on the COMMUNION OF SAINTS; on that holy conformity and sympathy which exists between true believers of different churches and countries; and who, though strangers to each other in the flesh, have only to be brought into contact to feel a oneness of spirit, and an exact comprehension of each other's views, desires, and apprehensions, of which the world cannot conceive. These ideas have been powerfully suggested to our minds by the perusal of a valuable Sermon, by the Right Reverend G. W. Doane, D. D., Bishop of the diocese of New Jersey, in which he describes in striking terms, the character and services of the late Rev. Dr. Wharton; and from which we have extracted the following memoir."

† The exact amount of the residue of Dr. Wharton's estate, bequeathed to St. Mary's Church, in trust, for increasing the Rector's salary, (see note, p. 14,) is not yet ascertained. It will probably exceed \$3000. He also gave his library to the Church for the Rector's use. It forms, now, part of the Parish Library.

ant minister, to reside in his parish, and perform parochial duties, to supply his pulpit in his absence, and to discharge occasional missionary services," "his support to be chargeable to the missionary fund of the diocese," the Rev. HEWLETT R. PETERS, is now, by the appointment of the Bishop, assistant to the Rector of St. Mary's Church.

ARCHITECTURAL DESCRIPTION OF ST. MARY'S CHURCH.

[From the Missionary.]

This Church, as it stood after the last addition, (having been increased in size three times before the present alteration,) was in the form of a rectangular parallelogram, extending east and west sixty-three feet three inches, and north and south thirty-three feet four inches; having at the east end a chevet, or semi-circular termination, in which was placed the chancel. At the west end was the choir, over which (supported by large square pillars, rising through the roof,) was fixed the belfry.—An alteration and enlargement having been decided upon, the following is a description of the Church, as it will be, when the interior and exterior decorations are completed, in accordance with the designs of the Architect, approved by the Rector, Wardens and Vestry.

The plan of the Church is that of a Latin Cross, the head being towards the south east. The interior dimensions of the nave and choir, are eighty feet six inches, by thirty feet; and of the transept, thirty feet by fifty-nine feet six inches. The whole affords *sixty* pews, calculated for eight persons each.* It is built of bricks, and is to be rough-cast, in imitation of free-stone or granite.

The south east, or principle façade presents (as nearly as circumstances would permit,) a composition in accordance with the Grecian style of architecture, exhibiting a centre building and wings,—the centre having a pediment, in the tympanum of which is inserted a circular window, surrounded by an Isthmian wreath, composed of the Lotus leaf. On the apex of the pediment is in-

* The former number was *thirty-four*.

tended to be fixed an acroterium, bearing an enriched Greek Cross ; behind which, and on a square stylobate, rises an octagonal bell tower,—the apertures of which are filled in with luffer boarding, the whole surmounted by a gilt ball and vane. The design of the tower is derived from that built at Athens by Andronicus Cyrhistes, commonly called the Tower of the Winds.

The door or entrance, is decorated by a Doric entablature and antæ, over which is a raised tablet. The windows are finished, with plain architraves, over which is a sunk pannel. The principal entrance into the Church is situated at the south west side, (under a porch,) on the inside of which is a vestibule, opening into the transept. At the opposite extremity, and on the wall of the chevet, is intended to be placed a mural monument, to the memory of the late Rev. Charles H. Wharton, D. D. who was for thirty-seven years Rector of this Church. On the south east side, occupying the head of the Cross, is placed the chancel and choir, the architectural decorations of which are arranged from approved Grecian models. The pulpit is of a semi-octagonal form. Immediately in front of which, and attached thereto, stands the reading desk,—and on the sides, enclosing the stairs, are placed, pannelled pedestals upon which are fixed carved scrolls. On each side of the pulpit are large tablets, containing the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. The whole is enclosed by an enriched railing and mahogany capping. Behind the chancel, and under the choir, is situated the Rector's robing room, the vestry room, and the parish library.

On the north west side is also an entrance and windows, similar in exterior decoration to those on the south east front, and having on the inside a vestibule opening into the nave of the Church. Under the nave, is constructed a furnace, for supplying the Church with heated air.

NOTICE OF THE CONSECRATION.

On Tuesday, December 23, 1834, St. Mary's Church was consecrated to the public worship of Almighty God, by the Right Reverend Bishop Doane. The request of the Vestry, being presented to the Bishop, by Christian Larzelere, Esq., Senior Warden, was

read by the Rev. Hewlett R. Peters, assistant to the Rector, in the following terms :

TO THE RT. REV. GEORGE W. DOANE, D. D., BISHOP
OF THE DIOCESE OF NEW JERSEY :

'The memorial of the Wardens and Vestry of St. Mary's Church respectfully sheweth, that the house in which their fathers worshipped, and in which God's name has been honoured, and the gospel of his Son proclaimed, for one hundred and thirty years, having been erected for a long period previous to the establishment of the Episcopacy in the United States of America, was never consecrated to the worship of Almighty God, according to the usages of the Protestant Episcopal Church; and having now, at great expense, extended, repaired and improved, and, in a manner, rebuilt it, for the better accommodation of the congregation worshipping there, they present this their request to the Right Reverend the Bishop of the Diocese of New Jersey, desiring him at his earliest convenience to set apart and consecrate the same to the service and worship of Almighty God, according to the order of the Protestant Episcopal Church in the United States of America.

Signed, by order of the Vestry,

WM. M'MURTRIE,
CHRISTIAN LARZELERE, } Wardens.

Burlington, 7th December, 1834.

The sentence of consecration was then read by the Rev. George Y. Morehouse, Rector of St. Andrew's Church, Mount Holly, and is as follows :

The ancient edifice of St. Mary's Church in the city of Burlington, which was erected, and had been occupied, eighty years before the introduction of the Episcopate into the United States of America, having never received consecration; and the Vestry of that parish, acting by the Wardens, having set forth in their memorial addressed to me, that it has lately been enlarged and much improved, and requested me to consecrate it in the usual form ;

Be it known that on this 23d day of December, in the year of our Lord 1834, with the rites and solemnities prescribed, I have consecrated and set apart the said house of worship, separating it henceforth from all unhallowed, ordinary and common uses, and dedicating it to the service of Almighty God, for reading his holy word, for celebrating his holy sacraments, for offering to his glorious majesty the sacrifices of prayer and thanksgiving, for blessing the people in his name, and for the performance of all other holy offices, through Jesus Christ our blessed Lord and Saviour, and

according to the rites and worship of the Protestant Episcopal Church, in the United States of America.

In testimony whereof I have hereunto set my hand and seal, at Burlington, this 23d day of December, in the year of our Lord 1834, and in the third year of my consecration.

G. W. DOANE, Bishop
of the Diocese of New Jersey.

Morning prayers were read by the Rev. Francis H. Cuming, of the diocese of New York. The sermon was preached by the Bishop.

O GOD, HOLY GHOST, SANCTIFIER OF THE FAITHFUL,
VISIT, WE PRAY THEE, THIS CONGREGATION WITH THY LOVE AND FAVOUR;
ENLIGHTEN THEIR MINDS MORE AND MORE WITH THE LIGHT
OF THE EVERLASTING GOSPEL;
GRAFT IN THEIR HEARTS A LOVE OF THE TRUTH;
INCREASE IN THEM TRUE RELIGION;
NOURISH THEM WITH ALL GOODNESS;
AND OF THY GREAT MERCY KEEP THEM IN THE SAME,
O BLESSED SPIRIT,
WHOM WITH THE FATHER AND THE SON TOGETHER
WE WORSHIP AND GLORIFY, AS ONE GOD,
WORLD WITHOUT END.
AMEN.

ST. MARY'S CHURCH, BURLINGTON:

1834-5.

RECTOR,

THE RT. REV. GEORGE WASHINGTON DOANE, D. D.

ASSISTANT TO THE RECTOR,

THE REV. HEWLETT R. PETERS.

WARDENS,

CHRISTIAN LARZELERE,

WILLIAM M'MURTRIE.

VESTRYMEN,

GEORGE HANCOCK,

JACOB SHEDAKER,

ISAAC PERKINS,

JOHN ACKERMAN,

DANIEL HANCOCK,

EDWARD ROGERS,

JAMES H. STERLING,

JOHN MYERS,

GEORGE DEACON JR.

HENRY KALE,

JOHN LARZELERE,

CHARLES ELLIS.

INSCRIPTION

FOR THE MURAL MONUMENT, IN ST. MARY'S CHURCH.

A finished scholar,
an elegant writer,
a sound divine,
a faithful preacher of the Cross ;

in peace and meekness, purity and charity,
in childlike simplicity, and unaffected piety,
a daily example of the lessons which he taught ;

while he lived, the faithful servant of this Church,
and, at his death, its generous benefactor :

such was he
whose name this stone commemorates,
and whose virtues
are embalmed in the affections of his people.

Behind the Chancel
rests the mortal part of

CHARLES HENRY WHARTON, D. D.,

who died July 23, 1833,

aged 86 years ;

during 37 of which he was Rector of this Church.

BLESSED BE THY NAME, O LORD, THAT
IT HATH PLEASED THEE TO PUT IT INTO
THE HEARTS OF THY SERVANTS, TO AP-
PROPRIATE AND DEVOTE THIS HOUSE TO
THY HONOUR AND WORSHIP; AND GRANT
THAT ALL WHO SHALL ENJOY THE BENE-
FIT OF THIS PIOUS WORK, MAY SHOW
FORTH THEIR THANKFULNESS, BY MAK-
ING A RIGHT USE OF IT, TO THE GLO-
RY OF THY BLESSED NAME, THROUGH
JESUS CHRIST OUR LORD. AMEN.

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